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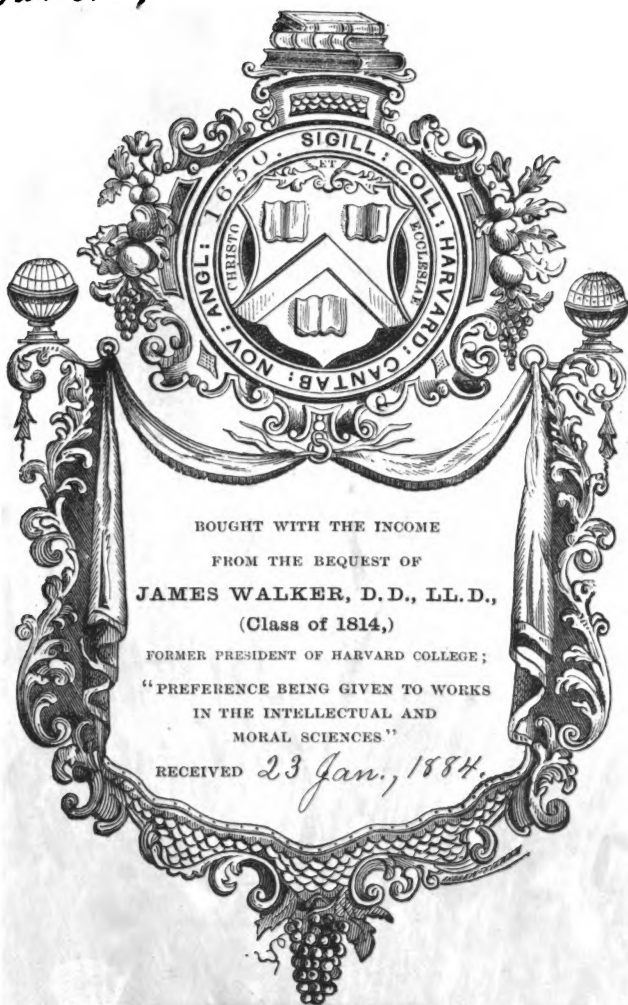
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The Hebrew New Testament of the British and foreign Bible ...

Franz Delitzsch

Sem. 191



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THE

HEBREW NEW TESTAMENT

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BRITISH AND FOREIGN BIBLE SOCIETY.

A CONTRIBUTION

TO HEBREW PHILOLOGY

BY

(Germann)

PROF. FRANZ DELITZSCH.

C

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PREFACE.

Some one will ask me, why have you written this in English. In truth, I myself do not know. I did so without premeditation, driven instinctively by the gratitude which I owe to the English publishers and patrons of my Hebrew New Testament.

And should one ask, what is the aim of these pages, I answer: firstly, they will afford a glimpse into the work, of which the Hebrew N. T. is the fruit. Secondly, they show what instructive results have proceeded therefrom for Hebrew grammar, especially syntax.

Leipzig, May 1883.

Fr. D.

In a forgotten book, entitled *Wissenschaft, Kunst, Judenthum*, I issued in the year 1838 St. Paul's hymn on love 1 Cor. XIII, translated into Hebrew, as a specimen of a new Hebrew version of the New Testament. After laborious and expensive preparations, which were aided chiefly by the Bavarian and Norwegian brethren, I published in 1870 as a larger specimen of the work the Epistle of St. Paul to the Romans. Many years I sought for a publisher of the whole, who would take upon himself the expense of publishing and provide for its circulation. At last the British and Foreign Bible Society lent me its helpful hand, and having obtained such a powerful and generous protection, the new translation went through the press and forthwith enjoyed God's wonderful blessing. It was completed in the spring of 1877. The text, followed there, is substantially that of the Sinaitic codex, with the principal variations of the Textus Receptus in brackets. But I soon felt, that a text formed by myself alone could not be exempt from individual arbitrariness, and that it was more natural to base the translation on the Receptus and to supplement it with critical remarks. After half a year a second edition became necessary, which I based on these principles; it bears the date of 1878. Only two years later, in 1880, a third edition appeared, in a larger form. Even the copies of this third were quickly exhausted, and already in October of the same year I prepared at Berlin with my never to be forgotten friend, the late Rev. Palmer DAVIES, a fourth electrotyped edition. The text had now to be definitively settled and the work demanded redoubled care. I revised it a third time and was successfully aided by the

Rev. S. R. Driver, now Pusey's successor as Professor of Hebrew at Oxford. Each of these editions represents, as I hope, a new degree of approximation to the ideal, which even in the fourth electrotyped edition of 1882 is still not attained. Therefore I was agreeably surprised, when Mr. James WATT, the successor of the late Davies, informed me, that the 5000 copies of the fourth edition were sold without any remaining. In truth, God has abundantly blessed our work. Far from priding myself, I acknowledge on the contrary the merits of my fellow-labourers, among whom are also not a small number of Jewish friends. We have cause to say, that our new translation has contributed somewhat to bring the New Testament nearer to the Jews as a prominent work of their literature. In a letter to Dr Rahmer at Magdeburg I declared the New Testament to be the highest work that the Jewish genius has produced. He remarks in his *Literaturblatt* (1879 No 9), that this statement is relatively true, and Dr Immanuel Deutsch in his review there owns, that form and matter, contents and dress, are productions of the Hebrew spirit and of Hebrew intuition.

In the revision of the text for the fifth edition I thought myself at first restricted to slight emendations in the plates, but when I was in Berlin and Messrs. WATT and SHARP heard that I should like to make some more material corrections, they proposed it to the Committee and Rev. W^m WRIGHT wrote me, March 6.: „The Committee are much pleased to hear of the pains you are taking to make the fifth edition as perfect as possible, and they very cordially sanction any necessary outlay in the completion of the plates“.

Consequently the fifth edition is revised more than superficially. I pass over in silence all the corrections concerning unavoidable typographical faults, as disfigurement of letters or defects as to vowels and signs, and I give only an account of the grammatical and stylistic emendations, by which, as I hope, this edition differs advantageously from the former.

Matth. IX. 21 **כִּי אָמְרָה בְּקִרְבָּהּ** *for she said within herself.*

Changed to **כִּי אָמְרָה בְּלִבָּהּ**, because **אָמַר בְּקִרְבּ** is without support in the biblical Hebrew. I may here remark once for all, that in

every verse of my Hebrew N. T. the accentuation has been carefully considered: the דגיש or רמה is everywhere the consequence of the regular accentuation, which requires here בלבה, for it ought to be accentuated בלבה. Other examples: Matth. VII. 8 *for every one that asketh receiveth, and he that seeketh findeth*, in our Hebrew text, the accents being added: בְּרִי קְלִי-הַשָּׁאֵל יִקְבֹּל וְהַרְשֵׁ יִצְאָה. Hence deliberately קל-, not קל- is written. Matth. XXVI. 26 וְזֶה הוּא גוֹפִי *this is my body*, not גוֹפִי, for it ought to be accentuated וְזֶה הוּא, comp. Koh. I. 17. 1 Chr. XXII. 1. Whoever is not acquainted with the laws of accentuology, is unable to insert or omit the Dagesh correctly. Such a one will hesitate at וְאֵינִי סָלָא 2 Cor. XI. 14, not knowing, that these two words as the first half of the verse must be accentuated וְאֵינִי סָלָא.

Matth. XI. 5. וְעֲנִיִּים מְבַשְּׂרֵי יִשׁוּעָה הֵם *and the poor have the gospel preached to them*. I have corrected מְבַשְּׂרֵי (as in the translation of Luk. VII. 22), because the biblical Hebrew employs not the *Pual* but the *Hithpaël* in this passive sense of εὐαγγε-λίζεσθαι, see 2 Sam. XVIII. 31.

Matth. XI. 7 הֵמָּה הֵלְכֵי לָהֶם וְיֵשׁוּעַ הֵחֵל לֵדַבֵּר *as they departed Jesus began to say*. I thought for some time to prefer וְיֵרָחַי. But the syntactic scheme of temporal coincidence like 1 Sam. IX. 11. 1 Kings XIV. 17 al. is here in the right place, for as soon as the messengers of John went away Jesus began to vindicate before the people the honour of the Baptist. Together with the synchronistic construction I retained also the ethic dative לָהֶם as in 1 Sam. XXVI. 12, although the biblical Hebrew likes better לוֹ הֵלֵךְ (in French: *il s'en est allé*). Instances of the plural of the ethic dative of the 3. pers. are Ps. LXVI. 7. LXXX. 7, but not Job VI. 19 (Müller-Robertson's *Hebrew Syntax* § 51. 3); there לָמִי is in my opinion dative of the object, referring to נחלים.

Matth. XI. 18 יֵשׁ בּוֹ שָׂדֶה *he has a devil*. I have preferred בּוֹ שָׂדֶה *a devil (demon) is in him*, for יֵשׁ makes the impression of an emphasis, which is foreign to the original.

Matth. XVI. 24 **אִישׁ אֶם-יִרְפוֹץ** *if any man will*. The revised text has **כִּי אִישׁ** like Lev. XXVII. 2. It sounds more biblical.

Matth. XVII. 5 **וַיֹּאמֶר**. The reader will refer that to God: *and he said* like Ezek. II. 1. But the meaning is that the heavenly voice said. Therefore now is written **אָמַר**. At the same time I have remodelled the following verse.

Matth. XVII. 6 **וְכַשְׁמַע זֹאת הִתְלַמִּידִים נָפְלוּ** *And when the disciples heard it, they fell*.. This construction follows the pattern of the Chronieler 2 Chr. XV. 8. But the stress lies there upon **וַיַּעֲבֵר**, here upon **ἐπεσε**; I have therefore preferred the more classical construction **וַיִּרְרֵה בְשִׁמְעַת הִתְלַמִּידִים וַיִּפְּלוּ**. Consequently the expression of the object by **זֹאת** or **אֵת זֹאת** could be dispensed with just as in the original text.¹

Matth. XVII. 11 **הֵן**, rather **הֵיכָה**, which more clearly hints that it must be explained: *Elias shall first come*. Indeed **הֵן** corresponds better to the Greek **μέν**, but it is of more importance that by **הֵנָּה** the following **בָּא** is better characterised as participle according to the **ἐρχεται** of the original text.

Matth. XVII. 20 **רֵעֵן לֹא הֵאֱמַנְתֶּם**. The Elzevirian text has **οὐκ ἔχετε ἀπιστίαν ὑμεῖς** *because of your unbelief*. The Hebrew of the 4th edition, taken from Num. XX. 12, will be understood historically: because you have not believed. Therefore I have substituted **בְּפָנַי אֲשֶׁר אֵינְכֶם מְאֱמִינִים**.

Matth. XX. 6 **בְּאַחַת עֶשְׂרֵה שָׁעָה** *about the eleventh hour*. The expression corresponds to that used in the computation of years Ezek. XXX. 20. XXVI. 1. Jer. XXXIX. 2, and months Deut. I. 3; **שָׁנָה** or **חֹדֶשׁ** in this case is accusative of determination, see Müller-Robertson's *Hebrew Syntax* § 100 comp. 44. But in statements of the hours the construction **בְּשָׁעַת אֶחָד עֶשְׂרֵה** Jer. LII. 29. Est. III. 7 seemed in v. 6 as well as in v. 9 preferable. After

1) Prof. Driver wrote me: „I find very few instances (Josh. XXII. 24. Jer. IX. 11. Ps. XCII. 7) of **אֵת-זֹאת** after **שָׁמַע** etc., indeed none at all in a large part of the historical books: where there is not some distinct emphasis on the *ταῦτα* etc., might **אֵת** perhaps be omitted? or even sometimes **אֵת-זֹאת** altogether?“ The passage remodelled above is of this latter sort.

the style of the Mishna must be said **בְּאַחַת עֶשְׂרֵה שָׁעוֹת**, for there **בְּשְׁתֵּי שָׁעוֹת** signifies *at two o'clock*, **בְּשָׁלוֹשׁ שָׁעוֹת** or simply **בְּשָׁלוֹשׁ** *at three o'clock*, *Sanhedrin* V. 3. *Berachoth* 4^a; **כָּל-הַיָּמָה** *the whole fifth hour*, **הַתְּחִלָּה** *the beginning of the sixth*, *Pesachim* I. 4; **חֲמִישָׁה וּמֵחֻצָּה** *half past eight*, *Pesachim* V. 1.

Matth. XX. 10 **וַיִּדְמִי** *they supposed*. I have added **בְּהַתְּקָשָׁם** as more conformable to the narrative. In the speech XXIV. 44 **דְּמָה** .to imagine' needs no addition.

Matth. XX. 34 **וַיִּפְתָּאֵם** *and immediately their eyes received sight*. That **וַיִּפְתָּאֵם** does not express exactly the force of the Greek **ἀνέβλεψαν**; our revised text substitutes **לְרִאיוֹתָם** *they saw*.

Matth. XXI. 1 **אֶל-הַר הַזֵּיתִים** *unto the mount of Olives*. The Elzevirian text shows **πρός** (not **ἐς**); I have now expressed it by **אֶצֶל**, yet without changing Mark. XI. 1. Luk. XIX. 29. where **עַל** stands still unaltered. The preposition **אֶצֶל** does not exclude the site of the village on the slope of the mountain.

Matth. XXIV. 43 **וְאִתְּזָאתָ דְּעֵי לָכֵם אֲשֶׁר לֹדִידֵי יָדַע** *but know this, that if . . had known*. The biblical usage exhibits **דְּעֵי** *Job* V. 27., but not **דְּעֵי לָכֵם** (comp. above on Matth. XI. 7). For this reason I have chosen to write **וְאִתְּזָאתָ אֲשֶׁר לֹדִידֵי יָדַע** without the *inf. intensivus*, for the Greek text has simple **εἰ ᾔδει**.

Matth. XXVII. 46 **אֱלֹהִי אֱלֹהִי**. Changed into **אֱלִי אֱלִי**, because **ἐλὶ ἐλὶ** of the Receptus is here as well authenticated as **ἐλὼτ ἐλὼτ** of the same Mark. XV. 34.

Matth. XXVII. 51 **מִמַּעַלָּה** *from the top*. The biblical idiom knows only **מִמַּעַל** *above* and **מִלְּמַעַלָּה** *from above*. Thus I have corrected.

Mark. VII. 3 **בְּאַגְרָה** *with the fist*. I have removed this translation of the Erasmian and Elzevirian reading **παγμῆ**,¹ because it is

1) Erasmus in his editions has in the Greek text **παγμῆ**, in the Latin version *crebro* like the Vulgate (after the reading **παχνῶ**), whence Tyndale *often*, Luther *manchmal*. Westcott and Hort acknowledge **παγμῆ** as the original reading, which, owing to its obscurity, has been variously altered and translated.

incompatible with the Jewish rite of washing the hands. I thought for a moment, that $\pi\sigma\gamma\mu\eta$ might correspond to the rabbinical בְּכֵּה נָגַר (*Chullin* 107^a), which excludes the use of aqueduct-water and requires the application of manly strength. But at last it seemed to me more probable, that the Greek writer of the gospel had in mind עַד-הַפֶּרֶק *as far as the wrist*, a phrase common in the statutes of hand-washing. If that expresses the true sense, $\pi\sigma\gamma\mu\eta$ indicates the whole hand from the fingers' end to the lower end of the fore-arm.¹ The text, thus translated, accords with the law, while the former translation בְּאֵגֶר was senseless and offensive.

Mark. VII. 4 וּמִשּׁוּת *and of couches*. Statutes, concerning the washing of beds ($\alpha\lambda\iota\nu\omega\nu$), are unknown. I have now put this וּמִשּׁוּת into round brackets, which indicate what the Revised English Version says in the margin: „Many ancient authorities add *and couches*“. The addition is wanting in the Vaticanus and Sinaiticus.

Mark. XII. 38 וְאֵת-שְׁלוֹמָם *and salutations*. Here after the Makkeph שְׁאַלִיָּה (comp. בְּרִכּוֹת Eccl. II. 6) or שְׁאַלִיָּה (comp. the forms Job VI. 8. Ps. CVI. 15) in the 4th edition had fallen out, it is now inserted in conformity with Matth. XXIII. 7. Luk. XI. 43.

Mark. XIII. 12 *and children shall rise up אֶל-אֲבוֹתָם*. I have now preferred בְּאֲבוֹתָם conformably to the fundamental passage Micah VII. 6 compare *Sota* IX. 15.

Luk. X, 28 וְחָיָה *and thou shalt live*. This form with Segol in *pausa* is received by Baer Prov. IV. 4. VII. 2., but most

1) The *terminus ad quem* which is defined by עַד הַפֶּרֶק of the Mishna *Jadajim* II. 3 is already controverted in the Gemara. Maimonides in *Hilchoth Berachoth* VI. § 4 repeats the formula without explanation. There are interpreters, who understand $\text{מָקוֹם הַיָּד הַאֲצַבְעוֹת לִכְפָּה הַיָּד}$, that is, the place where the fingers are joined to the middle hand (metacarpus). But after the predominant interpretation of Alfâsi and others עַד הַפֶּרֶק signifies $\text{סוֹף הַיָּד מָקוֹם הַבִּיָּרָה עַם-הַזְרוֹעַ$ that is, the end of the hand (carpus), where it is joined with the arm. A third definition as a comment on Mark's $\pi\sigma\gamma\mu\eta$ is given by Theophylact and Euthymius $\mu\epsilon\tau\epsilon\lambda\lambda\epsilon\iota\tau\epsilon\varsigma \alpha\sigma\phi\alpha\lambda\omega\nu\varsigma$ *as far the elbow*. But in the law of the profane, not priestly hand-washing this *terminus* remains out of consideration.

readers would think it a misprint, therefore I have written יָהִיָּה with *Zere* like Gen. XX. 7.

John VIII. 53 לְמִי תִתֶּנְךָ אֶת-עַצְמְךָ *whom makest thou thyself?*

I have now preferred מִי-תִּפְּשֶׂה אֶת-עַצְמְךָ as more intelligible.

The former rendering followed the construction Is. XLII. 6.

Comp. *Jalkut* Ezek. XXVIII. 2 where it is said to the king of

Tyre: אַחֲרָה עוֹשֶׂה עַצְמְךָ אֱלֹהִים.

Act. II. 15 כִּי שָׁעָה שְׁלִישִׁית לַיּוֹם *it is the third hour of the day*. I have preferred בַּיּוֹם as more according to Ps. XC. 4^b

and to the usage of the Mishna e. gr. בְּחֹדֶשׁ שְׁנֵינִים *the second of the month*, *Sanhedrin* V. 3. אֶחָד בַּשָּׁבָע *the first day of the week*, *Taanith* 27^b.

Act. IV. 17 לִמְעַן לֹא-יִרְבֶּה הַדְּבָר וַיִּפְרָץ בָּעָם *that it spread no*

further among the people. I have transposed וַיִּפְרָץ בָּעָם,

so that no one should think of the phrase פָּרַץ בְּ, 'to break into' or, 'to urge'.

Act. VII. 58 הַפְּשִׁיטוּ אֶת-בְּגָדֵיהֶם *laid down their clothes*.

I have preferred the Kal פָּשַׁט as more exactly the idiom of the

Bible and Mishna 1 Sam. XIX. 24. Ezek. XLIV. 19. *Joma*

III. 4. 6 and throughout; פָּשַׁטוּ signifies stripping off oneself,

הַפְּשִׁיטָה (*n. actionis* of the Hiphil) stripping off another.

Act. VIII. 18 נָתַן *was given*, in the Greek δέδοται. I have changed the participle into the 3. preter. נָתַן.

Act. IX. 38 לָעֹבֵר אֲלֵיהֶם *to come to them*. After הִצְצַל the nega-

tive מִעֲבֹר seemed more significant. But the alteration is of

questionable merit, and there was no need to depart from the

type *Judg.* XVIII. 9.

Act. XIV. 2 נֶגֶד הָאֲחֵים *against the brethren*. After הַכֵּזִים

without doubt the preposition עַל is better and quite intelligible.

In the postbiblical literature עַל בָּעָם is frequent for, 'to be angry

at one', e. gr. *Aboda zara* 54^b.

Act. XXI. 24 (23) אֲשֶׁר נָדְרוּ לָהֶם נֶדֶר *which have a vow on*

them. This לָהֶם is the worst dativus ethicus which I had ad-

mitted; for everywhere לְ after נָדַר denotes the person to whom

one makes the vow. The correct rendering, which indeed corresponds more closely to the Greek text, is **אֲשֶׁר נָדָר עָלֵיהֶם** (Num. XXX. 7. Ps. LVI. 13).

Rom. V. 1 **אֲחֵרֵי הַצְדִּיקָנִי** *being justified*. Instead of the Hophal, which is not biblical, I have put **נִצְדַקְנִי** after Dan. VIII. 14.

Rom. VII. 5 **אֲשֶׁר נִתְעוּרְרִי עַל-יְדֵי הַתּוֹרָה** *which were stirred up through the law*. The Nithpaël is unnecessary, **הִתְעוּרְרִי** signifies the same (Job XVII. 8).

Rom. VIII. 20 **אֲתָה לְמַעַן כָּבֹשׁ** *by reason of him who has subjected it*. I have prefixed the article to the participle, which does not need it, when a determination follows (Ps. LVII. 3, Am. IX. 12. Cant. VII. 5), but, followed by **אֲתָה** as well as by **לָהֶם** Ezek. XXI. 19 the article can scarcely be omitted and the construct state is in this case inadmissible; **מְשַׁרְתִּי אֲתִי** Jer. XXXIII. 22 is a unique anomaly (Müller-Robertson, *Hebrew Syntax* § 73).

Rom. XI. 6 **הַמַּעֲשֶׂה יִחַדֵּל לְהִיזֹת מַעֲשֶׂה** *work is no more work*. A similar case is Act. IX. 38. The change **מִזִּיזֹת** after 1 Kings XV. 21 was not necessary, but it agrees better with the later style (see the article **חִדַּל** in Kimchi's Lexicon) and with the aramaic type (**פָּסַק מִלְמַחֲנִי** Trg. Gen. XVIII. 11 Targ.).

2 Cor. VII. 11 **בְּדִבְרֵי** *in this matter*. I have added **הַחוּצָה**. On the contrary I could not decide to change **בְּדִבְרֵי** Matth. VIII. 16 into **בְּדִבְרוֹ**, because the meaning of **λόγῳ** is „only by virtue of a word“, comp. Is. XXIX. 21.

2 Cor. VII. 12 **תֵּרָאֶה** *might appear*. Changed into **תִּתְגַּלֵּה** in congruity with **φανερῶθηαι**.

2 Cor. VII. 15 **וּמַעֲרִי עוֹד יוֹתֵר חָמוּד לָכֶם** *and his inward affection is more abundant toward you*. I think: **וּבְיוֹתֵר** **מַעֲרִי חָמוּד לָכֶם** is much better.

2 Cor. VIII. 3 **וְיוֹתֵר עַל-כֹּחָם** *and beyond their power*. **וְיוֹתֵר** **מִכֹּחָם** says the same more plainly.

2 Cor. VIII. 22 **סְעָמִים הָרַבָּה** *oftentimes*. The biblical Hebrew says always **רַבּוֹת** **סְעָמִים**, now presented by the revised text.

Gal. I. 14 לְקַבְּלוֹת אֲבוֹתַי *of the traditions of my fathers*. Having long disliked the form קַבְּלוֹת, I have now acknowledged it as alone regular, just as סִכְנוֹת (dangers) 2 Cor. XI. 26.

Gal. V. 1 לְהִתְקַשׁ *be entangled*. I have now preferred מִקְשׁ, as reminding of מִקְשׁ *snare*, although the one form is as free from objection as the other, comp. Deut. XII. 30 with VII. 25.

Eph. I. 20 בְּהִעֲרִירֹו מִן־הַמֵּתִים וַיּוֹשֶׁב אֹתוֹ *when he raised him from the dead and set him* . . I regard now בְּהִעֲרִיר אֹתוֹ מִן־ as better and nearer the Greek.

Eph. I. 22 וַיֵּאֶת אֱשֶׁר רֹאשׁ עַל־הַכֹּל נָתַנוּ *and has given him who is head over all things*. I have inserted הוּא after אֱשֶׁר. The English Version (unaltered by the revisors) follows another manner of construction: *and gave him to be head* etc.

Eph. III. 10 הַכְּמַת אֱלֹהִים הַמְּפִלֵּאת הִרְכִּיחַ *the manifold* (πολυπολιλογος) *wisdom of God*. The form מְפִלֵּאת is analogous to נִפְלֵאת Deut. XXX. 11, but less doubtful, as to the Hiphil, is the form הַמְּפִלֵּאת.

Eph. III. 17 מְשֻׁרָשִׁים *rooted*. The biblical Hebrew uses in the sense of taking root the Poël Is. XL. 24 and in the sense of being rooted the Poal Jer. XII. 2., I have therefore substituted מְשֻׁרָשִׁים.

Eph. V. 33 תִּהְיֶה לִירָא *let her see that she fear* . . The infinitive of יָרָא is יִירָא Josh. XXII. 25, mostly יִרְאָה, with ל once יִירָא 1 Sam. XVIII. 29., elsewhere always לִירְאָה, but exclusively in reference to God. Consequently לִירָא was inapplicable; יִירָא would be too affected, יִירָא is without precedent, I escaped all difficulty by writing תִּהְיֶה לִירְאָה.

Phil. II. 15 בְּתוֹךְ הַדּוֹר עֲקָשׁ *in the midst of a crooked . . nation*. דּוֹר instead of הַדּוֹר (without article) was a misprint.

Phil. II. 21 יִרְשְׁוּ *they seek*. I have given up the emphatic form Is. LVIII. 2 and reestablished the regular form of the pause יִדְרֹשׁוּ (*jidrôšu*), which needs no strengthening.

1 Thess. II. 2 עָנִינוּ *we had suffered*. The 1. pers. sing. is עָנִיתִי Ps. CXIX. 71. Hence עָנִינוּ seemed to be preferable, perhaps

without sufficient ground, because the Chirek is protected by עֲנִינִי Is. LVIII. 3., see Böttcher, *Lehrbuch der Hebr. Sprache* II pag. 410.

1 Tim. VI. 20 הַפְּסִיּוֹת הַמִּדְעָה הַכֶּזֶב *oppositions of science falsely so called*. I have now written הַפְּסִיּוֹת adj. relat. from הִפְּךָ inversion. The old Syriac version has here ܐܬܬܥܒܕܐ, the plural of ܐܬܥܒܕ.

2 Tim. I. 3 מִיְּמֵי הָאֲבוֹת *ἀπὸ προγόνων*. Changed into אֲבוֹתֵי *of my forefathers*, for πρόγονοι means ancestors in the special sense of kindred.

Hebr. IV. 13 לְעֵינֵי-בַעַל דְּבָרֵינוּ. The meaning of the words πρὸς ὃν ἡμῖν ὁ λόγος, which I have rendered by בַּעַל דְּבָרֵינוּ, is questionable¹; my interpretation agrees with the English version, which runs here thus: *unto the eyes of him with whom we have to do*. בַּעַל דְּבָרֵינוּ Ex. XXIV. 13 is the name of him who has a judicial matter to do with another. I suppose that the author had this phrase in mind. But I have supplied it with the suffix in an unjustifiable manner. The דְּבָרֵינוּ are not ours, but of our counterpart. He is our בַּעַל דְּבָרֵינוּ, the suffix belongs to the whole notion, therefore בַּעַל דְּבָרֵינוּ needed correction. The 5th edition offers בַּעַל דְּבָרֵינוּ שְׁלָנוּ, just as in the Talmud *Mezia* 14^a: בַּעַל דְּבָרֵינוּ דִּידֵי; *Kethuboth* 81^b: בַּעַל דְּבָרֵינוּ דִּידֵי אֵה, comp. *Kamma* 46^b.

Hebr. IX. 28 לְמַעַן שָׂאתָ *to bear*. Rather שָׂאתָ, because שָׂאתָ is only in לְשָׂאתָ the usual form; without לְ we read שָׂאתָ, בְּשָׂאתָ, מְשָׂאתָ.

1) The Hebrew N. T. of the London Society has אֲשֶׁר אֵלָיו לִנִּי הַדָּבָר. That is literal, but suggests a false idea, as appears by comparison of 1 Kings II. 14. 2 Kings IX. 5. Judg. III. 20. The best interpretation, which is as much justified by the context as by the Greek use of language (see Cremer's *Wörterbuch der neutest. Gräcität* pag. 502), is Calvin's: *qui nobiscum agit vel cum quo nobis est negotium*, accepted by Joseph B. McCaul (in his Commentary 1871): „with whom we have to do“. λόγος in this phrase signifies a judicial relation, having two sides; the meaning is that God is our judge and that we are responsible to him. Therefore I have rendered it by a forensic phrase of classical Hebrew.

1 Petr. I. 13 קִיּוּ and *hope perfectly* (τελείως). I am now informed, that the *infn. intensivus*, when combined with an imperative, always follows it, therefore קִיּוּ, differently from Ps. XL. 2, see Gesenius-Kautzsch § 131, 3^b.

1 Petr. IV. 15 כִּי אֵל-יָצֵנָה אִישׁ מִכֶּם בְּרָצָח *But let none of you suffer as a murderer*. The particles כִּי אֵל are scarcely to be found together, I have written כִּי אֵל like Ex. VIII. 25.

Revel. IX. 17 וְשָׂרֵי-לִבְיָהֶם אֲשֶׁר *having breastplates*. The ו must be blotted out.

Revel. XI. 18 קֶצֶף *thy wrath*. I have preferred קֶצֶף according to Ps. XXXVIII. 2. The Chirek arises in the pause by dissimilation: וְקֶצֶף Ps. CII. 11.

I have already said that the correct use of רַחֵם and רָחוּם was not possible without thinking of the Hebrew text as throughout accented. Constant care has been bestowed also upon מלא and חסר, that is, *plena* or *defectiva scriptio*. The orthography of the text has been settled in such a manner that it may present an appearance similar to the text of the O. T., which e. g. exhibits חֲלִיִּים, עֲנִיִּים, but always לִיִּים and with only one exception גִּוִּיִּים. Instead of לָאִמֹר only three times is written לְאִמֹר. The active participle is more often written without ו than with it e. g. always לִבֵּר, נָפַל, עָשָׂה, רָדָה and at least more frequently אָבַר, אָרַב, אָכַל, עָמַד; sometimes however the writing varies indifferently as יָצָא, יָצָא; בָּנִים, בָּנִים; יִרְדְּעִים, יִרְדְּעִים. The infinitive of Kal follows the same orthography: לְאָכֹל is never found, שָׂמַד scarcely, almost always שָׂמַד. Double ו in the same word as גְּבוּרֹת occurs sometimes, but predominantly the writing seeks to avoid it, so that e. g. עֹלֹת is found only twice. It is a rule to write מְצִיֹת, תָּאִיר (comp. 2 Cor. VIII. 14 לְהַשִּׁיחַ), and to write either גְּלוּלֹת or גְּלוּלֹת or even גְּלוּלֹת, not גְּלוּלֹת.

A serious error in the London translation was לְאֱלֹהִים (to God) and בְּאֱלֹהִים (in God), which signify 'to the heathen gods' Ex. XXII. 19 and „among the gods“ Ps. LXXXVIII. 7, instead of לְאֱלֹהִים which is the only form allowable. It is also worthy of note, that the O. T. Hebrew says לְאֱלֹהֵינוּ, לְאֱלֹהֵינוּ, but לְאֱלֹהֵינוּ, לְאֱלֹהֵינוּ.

As to the form *מִתְּנָתוֹ* *his gift* Rom. V. 15. 1 Cor. VII. 7., I have queried till now, whether it has need of being altered into *מִתְּנָה* or not. At last, I have resolved to retain *מִתְּנָתוֹ*. Certainly the analogy of *מִצְבֹּתָהּ מִפְּלֹתָיו* requires *מִתְּנָתוֹ*, but along with the form *מִתְּנָה* a more aramaic form *מִתְּנָה* can be supposed, whence *מִתְּנָתוֹ*, like *מִתְּנָתָהּ thy gifts* Dan. V. 17.

There were in the fourth edition but few misprints in punctuation, these are now corrected, viz. *אַתְּנָה* Matth. IV. 9 instead of *אַתְּנָה*; *לְפָרְסָר* ib. XXII. 21 instead of *לְפָרְסָר*; *לְכָבִי* Luk. VI. 45 instead of *לְכָבִי*; *וּמִנְהָלִים* Act. X. 46 instead of *וּמִנְהָלִים*; *הַמִּתְּנָה* 1 Cor. XV. 12 instead of *הַמִּתְּנָה*; *הַמִּתְּנָה* 1 John IV. 3 instead of *הַמִּתְּנָה*. Two oversights in the consonants are noted above, Phil. II. 15 and Revel. IX. 17.

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A great difficulty is occasioned to the translator by the notion of doubting and its Greek expressions. The language of the Mishna offers *סָפֵק* and *מִסָּפֵק* (Targ. *מִסָּפֵק*) not of doubting persons¹, but of dubious things. This adjective was applicable in rendering *μῆδὲν διακρινόμενος* James I. 6 by *בְּכָלִי סָפֵק*, that is, *indubitably*, yet the following *ὁ γὰρ διακρινόμενος* requires a verb which signifies the action of doubting, because *הַמִּסָּפֵק* would signify a man of dubious character, not a doubter. I have written *סָפֵק בִּעַל* a man who entertains doubts. In Matth. XXI. 21 *if ye have faith and doubt not* the translation *אִם-תִּהְיֶה לָכֶם אֱמוּנָה וְאֵין-סָפֵק בָּהּ* would mean: if nothing dubious is in it, that is, if your faith is genuine. Also *חֲסִינִי* is useless, because the opinion that the biblical *ἄναξ γεγραμμένος* Ps. LXXXVIII. 16 signifies *I am doubtful* starts from the false supposition, that *סָפֵק* is derived from the particle *סָפֵק*. Therefore I have ventured to use here the Reflexive *הִסָּפֵק* as an equivalent of *διακρίνεσθαι* *to doubt* after the manner

1) The only passage of the old literature, where *סָפֵק* has the sense of personal action, is Job XXXIV. 37 Trg.: *מִסָּפֵק בִּינָא*, which seems to signify: he excites doubts, he shakes the faith by doubts.

of the later Hebrew¹, the same verb, which Phil. IV. 11 renders after the Talmudic use the Greek αὐτάρακτος εἶναι *to be satisfied*. In two passages סָפַק was applicable, see Mark. XI. 23. Rom. XIV. 23; in four others, Rom. IV. 20. James II. 4. Matth. XIV. 31. XXVIII. 17 I have applied Hosea's הָלַךְ לִבָּם *their heart is divided* (X. 2) and in two others the translation was easy, because there „without doubt“ is the same as *without tarrying* Act. X. 20. XI. 12. By this it appears that it is impracticable to translate a Greek word everywhere by the same Hebrew word. The one χάρις for example comprehends the significations of חֶסֶד (John I. 17), חֵן (Luk. I. 30) and תודה *thanks* (Rom. VI. 17).

The equivalent of λειτουργία in the sense of worship is עֲבֹדָה e. g. Luk. I. 23 (different from עֲבָדָה, the word for δουλεία); yet there are passages e. g. Hebr. VIII. 6 where it could not be used. There only שָׁרָה was in place, the word that elsewhere e. g. 2 Cor. IX. 12 expresses the Greek διακονία. Also this διακονία cannot be always translated by the same word. The Hebrew name of the deacon is שָׂמַשׁ (Phil. I. 1 and 1 Tim.), of the deaconess מְשַׁמֶּשֶׁת (Rom. XVI. 1), the *n. actionis* שְׂמִישׁ is employed Act. XII. 25 and even VI. 4 where שָׁרָה seemed not so suitable. So although the word עִלָּם is employed for κόσμος in 1 John II. 15, in 1 John II. 16. 17 it seemed liable to misinterpretation. The principle, that, when the context and meaning is similar, uniformity ought to be carried through, has been from the first my standard. I fear however, that even in the fifth edition there still occurs some fluctuation in the rendering of certain words. Yet on the other

1) E. g. in § 2 of the first chapter of *Jore Deah* (Tur and Schulchan aruch): על דבר זה הייתי מסתפק ושואל „in this case being uncertain I will ask“, and in the code *Mordechai* where the recapitulation of *Chullin* begins: חכמים מסתפקין להו כמה מילוא בהלכות שחיטה „the learned men were in doubt about many things in the statutes of cattle slaughtering“, comp. Samuel Hanagid in his החלמוד on זיקי on מביא החלמוד (the Talmudic *non liquet*): בספק שיספוק ההלכות בשום דבר הלכה: (Hilchoth Schemá II. 13) יכו'. Maimonides is wont to say לי נסתפק הוא (he was doubtful. The Hebrew of the middle age says not only of things, but also of persons: סָפַק הוא he is doubting.

side the critic must beware of rashness and pedantry. Sometimes where no reason for the varying expression can be discovered, the translator may be guided by his exegetical or stylistic feeling, which asserts a claim to the acknowledgement of its relative right.

In closing I may refer to several passages, the translation of which has suggested weighty questions about Hebrew syntax. An opportunity is thereby afforded to make public some interesting portions of Professor Driver's correspondence, containing the results of his critical examination of the earlier editions.

Matth. II. 1 **וַיָּבֹאוּ מִגִּישִׁים מֵאֶרֶץ מִזְרָה יִרְשָׁלָיִמָה** *there came wise men from the East to Jerusalem.* The biblical Hebrew says sometimes **יִרְשָׁלָיִמָה** or **לִירְשָׁלָיִם**, but mostly the bare accusative **יִרְשָׁלָיִם** without the mark of direction. „I notice — S. R. Driver says — that in O. T. the names of places, especially well known ones, occur usually after verbs of motion without **ה** locale; this I have observed particularly in the historical books“. The observation is correct: accordingly the **ה** locale in the later editions is employed only occasionally where clearness and rhythm seemed to demand it.

Matth. II. 22 **וַיִּשְׁמְעוּ . . . יֵרָא לָלֶכֶת שָׁמָּה וַיֵּצֵא בְּחֻלּוֹם** *But when he heard . . . being afraid to go thither he was warned in a dream.* Many readers may expect rather **וַיִּירָא**, but the construction designedly does not follow the type of Gen. XXVII. 34, but of 2 Chr. XV. 8. The main fact is **וַיֵּצֵא**, the perfect expresses the previous circumstance. In the first edition after **כֹּאשֶׁר** **פ**, etc. the consecutive imperfect with strong Waw without preceding **וַיְהִי** was used too frequently, whilst in the earlier books of O. T. this construction is relatively rare, comp. 1 Sam. IV. 20 with Gen. XXXV. 17. I have left it sometimes, but removed it in such passages as the above mentioned. See Driver's *Use of the Tenses in Hebrew* § 127.¹

1) In one of his letters, concerning my Hebrew version of the Acts he says: „The instances of *Waw consec.* in answer to **אֲחֵרִי**, **בְּאִשֶּׁר**, **אֲחֵרִי**, **פ**, etc. are very abundant in this book. Considering that this construction occurs (if I mistake not) not more than 4 times in Genesis,

Mark. IV. 33 *And with many parables spake he the word unto them, as they were able to hear it.* My friend proposed יִדְבֹּר and יִכְלִי and similarly יִדְבֹּר in v. 34 as idiomatically corresponding to the Greek ἐλάλει, ἡδύναντο, ἐλάλει. It is true, this synchronistic Imperfect is used by the old Hebrew especially to express that which one was wont to do (Job I. 5) or what was done continuously (Ex. XXXIII. 9. XXXIV. 34). I have preferred however the perfect: 1) because יִדְבֹּר in the sense of ἐλάλει occurs only with אָז preceding Josh. X. 12 or שָׁם Hos. XII. 5; 2) because also the perfect can be used of an action begun in the past and continued Ex. XXXIII. 11. Ruth IV. 7. Ps. CXLIV. 8.

Mark. V. 39 אָמַר רַבְבָּאֵי *And when he was come in, he saith.*

In the two first editions I have rendered this יִכְשַׁנְכֶנּוּ אָמַר, in the fourth יִכְבָּאֵי אָמַר, for in the Hebrew of the O. T. בָּוִא signifies *to enter like* נָכַס in the Hebrew of the Mishna. My friend proposed אָמַר וְיָוִיא בָּא וְיָוִיא, which I adopted in the third edition, but afterwards set it aside: 1) because the Greek εἰσελθὼν λέγει denotes both the actions as successive, not as simultaneous; 2) because it seemed advisable to be sparing with this antique scheme of temporal coincidence. I have accepted it e. g. Matth. XI. 7 (see above the remark on this passage).

once in Jud., 6 times in 1—2 Sam., would not once in three chapters be a sufficiently large allowance in the Acts? It seems to me that it is the tendency of the earlier Hebrew, in the case of temporal or causal clauses, which Greek often places early in a sentence, either α) to postpone them somewhat, or β) to prefix יִיְיָ; it is the later Hebrew, that is apt to introduce them at the beginning. Compare ad α) Gen. XIX. 16. XXXIV. 7. L. 17. Ex. XXX. 18. Jud. VIII. 3 with 2 Chron. XII. 7. XV. 8. XX. 20. XXIV. 25. XXVI. 16. 19^b. XXXIII. 12. XXXIV. 14. Dan. X. 9. 11. 15. 19 and ad β) (ם) וְיִכְלִי 2 Chr. VII. 1. XXIV. 14. XX. 23^b. XXIX. 29. XXX. 1 against some 14 times in earlier books with יִיְיָ prefixed. This observation is keen; hence the disapproval was well founded. In the later editions, as I hope, the two constructions are proportionally mixed and alternating not only for the sake of variation, but according to the importance of the several facts within the historical narrative.

Matth. XXIV. 27 שֶׁל-בֶּן-אָדָם יָבֹאוּ כִּן יְהִיָּה גַם-בֹּאוֹ *so shall also the coming of the Son of man be.* In the first edition I had left out this „also“ (καί) of the Greek text. It is questionable whether it is better to translate it or to leave it untranslated. There are many cases, especially in the Gospels, where this question arises. On this point also we have corresponded. „I would like to know — my friend wrote me — whether, if Hebrew writers of O. T. could express fully what they wished to say without גַּם (after אִשֶּׁר or כֵּן), it was needful always to represent verbally the καί: it seemed to be at times superfluous and make the sentence unidiomatic. Hebrews either felt the sense was complete without it (with Luk. XVII. 37, where אB exhibit καὶ οἱ ἀστοί and Elzev. only οἱ ἀστοί, comp. Job XXXIX. 30) or sometimes seem to have adopted a different mode of expression (with Matth. X. 4 ὁ καὶ παραδούς αὐτόν comp. Gen. XXXVII. 24. Ex. VI. 26 s.). Would not such a comparison for instance as Matth. XXIV. 27 have been felt to be complete by an O. T. author without the גַּם? The matter is worthy of attention. In general it must be said that the omission of the καί at times is allowable. The LXX add καὶ Deut. II. 21. VIII. 20. Is. LX. 13 al., where the Hebrew text runs without גַּם; hence *vice versa* it is permitted to the Hebrew translator to omit it sometimes where the Greek text has it.“ But the passage Matth. XXIV. 27 to which I have attached this remark, shows how difficult the decision is in some cases. It may seem inconsistent that I have left καὶ untranslated Luk. X. 39, but not likewise Matth. X. 4. Hebr. VII. 25. Even this little word renders the work of translation very difficult.

Luk. VI. 1 וַיְהִי .. עָבַר בֵּין הַקֶּמְחָה וַיִּקְטְפוּ חֲלִמְרִידִי *And it came to pass . . that he went through the corn-fields and his disciples plucked.* The construction is like Gen. XLI. 1. Jewish readers often declared, that וַיַּעֲבֹר ought to be written. But Prof. S. R. Driver in our correspondence on the Hebrew N. T. has rightly observed: „The schemes וַיְהִי .. אָמַר וַיְהִי and .. וַיְהִי וַיְהִי (e. g. Gen. XXII. 1) occur frequently in the Old Testa-

ment, no less than וייהי . . ויאמר דוד, might they not be employed, especially the first, more often than is the case, for the sake of variety?" I have made use of them in such passages, where the perfect after וייהי, followed by consecutive imperfect, denotes a preparatory fact, on which the following rests. But not too often, because this classical construction makes a strange appearance to Jewish readers.

Luk. X. 33 וַאִישׁ שַׁמְרוֹנִי הָלַךְ בְּדֶרֶךְ. *But a certain Samaritan as he journeyed* . . The first edition had rendered this אַךְ 'שַׁמְרוֹנִי אַחֲרֵי וְגו'. This אַךְ as equivalent of the Greek δέ was awkward; I had not yet freed myself from the unidiomatic manner of the London version, which is sadly marred by the abundant use of the אַךְ in place of δέ. „I much doubt — S. R. Driver wrote me — if אַךְ is in place here? At least the earlier historical style would not have had recourse to it. Take all the passages in two or three books, given by Noldius, e. g. in the books of Genesis, Judges and Samuel: it is prefixed to single words as אַךְ חֲפָצִים, אַךְ עֲשִׂים, and it introduces a limitation upon some preceding clause. It also occurs more frequently in speeches than in the narrative, but hardly any — not even 1 Sam. XXIX. 9. 2 Sam. II. 10 — seem quite parallel to its use here“. This is the fact. In the later editions these offensive אַךְ are, I hope, all dropped out.

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Besides these passages of the synoptic Gospels the following passages also have occasioned grammatical queries and researches, the result of which seems to be not unimportant. Indeed, if I should give all the passages and words which have been matter of inquiry and discussion, it would be difficult to come to an end. Many questions are not even yet quite satisfactorily solved.

Matth. VII. 21. VIII. 2. 6 etc. אֲדָנָי *Lord!* In the later Hebrew of liturgical prayer and poetry often אֲדָנָי without article or suffix is employed as vocative e. g. אֲדָנָי פִּנֵּךְ עָלֵינוּ אֲדָנָי נָשָׂא, but in the biblical Hebrew neither אֲדָנָי nor אֲדָנִי occurs in direct address, for אֲדָנִי Jer. XXII. 18 is exclamation, not address. Therefore I was constrained to substitute either אֲדָנִי or אֲדָנִי (not אֲדָנִי which is to be found only once 1 Sam. XVI. 16). The later postexilic language says also without article אֲדָנִי כֹהֵן גִּדְּלוֹ Mylord high priest! *Joma* I. 3. כֹּהֲנִים, לֵוִיִּם, יִשְׂרָאֵל צְדֻקִים, פְּרוּשִׁים *Megilla* 3^a. צְדֻקִים, פְּרוּשִׁים o priests, o Levites, o Israelites! *Megilla* 3^a. צְדֻקִים, פְּרוּשִׁים o Pharisees, o Sadducees! *Jadajim* IV. 7.

Matth. XV. 9 (= Is. XXIX. 13^b) וְהָיוּ יִרְאָתָם אֵתִי *but in vain do they worship me*. The LXX read וְהָיוּ instead of וְהָיוּ. And what follows מִצְוֹת אֲנָשִׁים מְלָמְדִים joins closely to the Targum which has מִצְוֹת אֲנָשִׁים מְלָמְדִים *like ordinances of teaching men*. LXX and Targum together bear here witness to a text different from the masoretic. I felt obliged to render the Hebrew text just as it lay before these ancient authorities. A similar case is Hebr. X. 5. In other places where the Greek

version does not necessarily presuppose a different text, e. g. Rom. IX. 28 = Is. X. 23 and Hebr. X. 30 = Deut. XXXII. 35 I have retained our received Hebrew text. Of course, the decision could sometimes but be precarious.

Luk. VI. 1 [בַּשַּׁבָּת] הַשְּׁנִיית לְסַפִּירַת הָעֶמֶר. In the following editions I have removed these brackets, which indicated in the first, that the Sinaiticus (like the Vaticanus) has only ἐν σαββάτῳ without δευτεροπρώτῳ. The remark of the late Tischendorf: *ut ab additamenti ratione alienum est, ita cur omiserint in promptu est* seems to me convincing. In the interpretation of this δευτεροπρώτῳ I agree with John Ligthfoot, understanding the first sabbath after the second Easter-day, or, as can also be said, the second sabbath after the day of offering the barley sheaf, which is the *terminus a quo* of the seven sabbaths (weeks) till Pentecost (Lev. XXIII. 15), consequently the second sabbath within סְפִירַת הָעֶמֶר (the computation commencing from the Omer-offering). Instead of בַּשַּׁבָּת הַשְּׁנִיית the later editions have בַּשַּׁבָּת הַשְּׁנִי, just as Luk. XXIII. 54 וְהַשְּׁבֵתָה אַחֲרָיָה afterwards is changed into וְהַשְּׁבֵתָה הַיּוֹם. The name of the Sabbath is originally feminine, wherefore liturgically it is represented as the royal bride of Israel (comp. however Is. LVIII. 13). We have used it in the passages above mentioned as masculine conformably to Is. LVI. 2. 6 and שַׁבָּת הַגָּדוֹל, the name of the Sabbath before Easter. Concerning the Pentecost, the expression Act. II. 1 ἐν τῷ ὁσμηνοτάτῳ τῷ ἑκτῷ is very concise and not easily translatable. I believe, the translation וְהַשְּׁבֵתָה הַיּוֹם לְחֹג הַשְּׁבִיעִי (ed. IV. V) shall be satisfactory. The revisors of the English version have blotted out the word *fully* of the received text. But *fully* points back to *complete* Lev. XXIII. 15.

John IV. 31 וְהָאֲנָשִׁים אֵלָיו הִתְפַּלְּלוּ the disciples prayed him. The verb שָׁאֵל occurs sometimes construed with the accusative of the thing begged for, but never with the accusative of the person, from whom one prays something. שָׁאֵל seq. accus. signifies 'to ask one'; but 'to beseech one' must be expressed

by שאל בן 1 Sam. VIII. 10 or מאת Ps. II. 8. This rule is observed in the later editions.

John VI. 27 **אֲשֶׁר הִתְמָו אָבִיו הָאֱלֹהִים** *for him the Father, God hath sealed*. Thus the first edition, the following more accurately and clearly: **כִּי בֹ הֵחֵם הִתְמָו אָבִיו הָאֱלֹהִים**, not without influence from the conjecture, which the renowned grammarian Moses Reichersohn at Wilna proposed to me that the Lord, comparing himself with heavenly meat, alludes to **נִתְחָם**, which is the Pelestinian name of the baker as one who impresses certain marks upon his loaves.

Act. VIII. 26. IX. 11 **קִים וְלֵךְ** *arise and go*. The ו copulative after קִים ist not false (comp. 1 Sam. XXIX. 7), but contrary to the usage; the second imperative after קִים follows without exception ἀσυνδέτως. Therefore from the second edition on the ו is omitted.

Act. X. 28 **אֲתֵם יִדְעֵתֶם אֲשֶׁר אָסוּר הוּא** *ye yourselves know how that is an unlawful thing*. From the second edition I have **אֲשֶׁר** corrected to **כִּי**, because the biblical ידע ist mostly construed with **כִּי**, scarcely with **אֲשֶׁר** Ex. XI. 7. Deut. XVIII. 21. Eccl. VIII. 12. Ezek. XX. 26., and except the last passage always the word after **אֲשֶׁר** is a verb.

Rom. XVI. 20 **יִדְכָּא שָׂטָן** *Satan under your feet*. One might expect **יִשָּׂק**, for St. Paul's hope recalls the promise, which is interwoven in the curse of the serpent, and שִׁיק, at least the first שִׁיק,¹ signifies there 'to bruise' like the targumic **שָׂק** and **שָׂפִי**, by which the Hebrew **יִדְכָּא** ist wont to be translated. Nevertheless I did not dare to employ this verb, though I would have used it, if the apostle had said συντρίψει τὴν κεφαλὴν τοῦ ὄφως or only τὸν ὄφιν. In other passages the expression,

1) The second means, as many think, attack by blowing. Indeed שִׁיק in the Pelestinian dialect of the Aramaic language signifies 'to blow' e. g. *Bereschith rabba* c. II: **בְּשִׁיעַ שָׂרֵב רוּחַ שִׁיפָא** „even in sultry heat the wind blows (upon the water)“.

which I have chosen brings out intentionally certain reminiscences, e. g. Matth. XV. 28 **אָז עָנָה יֵשׁוּעַ וַאֲמַר** reminds of Cant. II. 10; John XIX. 30 **כָּלָה** (*τετέλεσται*) of **נִרְבְּלוּ** Gen. II. 1 and **וַיַּסְקֵר אֶחָדָם** of Ps. XXXI. 6; 2 Cor. VII. 5 **מְדוּחָן** of **מִלְחָמוֹת וּמַחְדָּרִים** of Deut. XXXII. 25 (suggestion of the Rev. G. H. Händler); 2 Thess. II. 8 **בְּרִיחַ שְׁפָתָיו** of Is. XI. 4; Hebr. VIII. 2 **אֲשֶׁר בּוֹנֵנוּ אֶרְצִי** of Ex. XV. 17 (suggestion of the Rev. D. Biesenthal).

Gal. III. 16 **וְלֹא אָמַר לָּהּ וְלִבְרִיתֶיהָ** *he saith not: (to thee) and (thy) seeds.* The plural **וְרִצִּיתָ** is employed by the Talmud in similar arguments e. g. *Sanhedrin* 37^b, and the collective **וְרֵעַ** appears similarly concentrated on **אִישׁוֹ הָרֵעַ** the one seed who shall arise from another place (Esth. IV. 14), that is, the king Messiah, in the Midrasch Ruth sect. VII extr. and often.

Gal. IV. 22 (*by the free woman*) 26 (*Jerusalem that is above is free*). I have rendered *ἐλευθέρα* in both verses by **הַפְּשׁוּיָה**. But it is true, as my friend at Wilna has objected, that **הַפְּשׁוּיָה** denotes a woman which is set free (in Aramaic **מִשְׁחֻרְרָה**, in Latin *liberta*), and that it is unsuitable so to name Sarah. For that reason **בְּתֻלָּה** (comp. Gal. III. 28. Hebr.) might be deemed preferable in Gal. IV. 22 sqq.

1 Thess. IV. 14 **כֵּן יָבִיֵא הָאֱלֹהִים עִל־יְדֵי יֵשׁוּעַ גַּם אֶת־הַיֹּשְׁנִים** *even so them also that are fallen asleep will God by Jesus bring with him.* Prof. John J. Given (Londonderry) thinks this passage mistranslated and sadly marred through wrong connexion. The English version, the authorized as well as the revised, translates: *which sleep in Jesus*. But the Greek text says *διὰ τοῦ Ἰησοῦ*, which belongs to 'he will bring', because *sleep through Jesus* is an unexampled expression.

1 Tim. II. 5 *one mediator between God and men.* Here and Hebr. VIII. 6 the employment of the rabbinical **סָוֵר** = *μεσότης* could be dispensed with by imitating the circumlocution of Deut. V. 5. Ex. XVIII. 19. The modern Hebrew ventures to say **מִמַּצֵּעַ** and even **מִתְוַלֵּךְ**, but these copies of the occidental

mediator are as repudiable as אֵישׁ הַבִּינִיָּם said of Goliath, who proceeds between the Philistines and Israel to decide the war by single combat 1 Sam. XVII. 4. 23. As to סָרְסֵר, it is a noble word. The Talmud itself (*jer. Megilla* IV, 1) says: חֲזוּרָה נִיחָנָה עַל יַד סָרְסֵר (the law is given by the hand of a mediator).

I subjoin here a list of forms, which occur in the first edition, but have disappeared in the following as grammatically incorrect or objectionable.

John XIX. 35 הָעִידָהּ *he has borne witness*, changed into הִצְדִּיקָהּ (III. IV: הִצְדִּיק), comp. הָשִׁיבוּ 1 Kings XIII. 20 and on the other hand נִחַשְׁתִּיבוּ Gen. XXXVII. 22 which is the pronunciation of the infinitive. — Acts XV. 14 רָאָה (אַלְחִים) ῥῆμα (τὸν θῆλον), rather רָאָה Prov. XXXI. 30 like יִרְאֵי Ps. XXII. 29 — Acts XIX. 9 (מֵהֶם) וַיֵּסֶר *he departed (from them)*, rather וַיֵּסֶר. The imperf. consec. of Kal and of Hiphil have the same vowels, e. g. Ex. VIII. 27. Gen. VIII. 13 — Act. XXI. 5 בְּרִכְיֵנוּ *our knees* after בְּרִכְיָהּ Dan. VI, 11 with aspirate Caph, but the corresponding Hebrew forms all have Dagesh: בְּרִכְיִי, בְּרִכְיֶי, בְּרִכְיֶיהָ and only with grave suffix בְּרִכְיֶהֶם — Act. XXII. 9 שָׁמְעוּ (at the end of the verse) *they heard*. The pausal form is always שָׁמְעוּ — Rom. XIII. 1 נִחְמְנוּ (last word of the verse) *they are ordained*. I have changed the Kamets into Pathach; the form נִחְמְנוּ Ez. XXVII. 19 (Kal with *Dagesh affectuosum*) is unconformable — 1 Cor. VI. 13 בֶּלֶט *belly*. I have afterwards preferred בָּרַשׁ (with Sin after Jer. LI. 34) as warranted by the Syriac בִּרְשָׁ — 1 Cor. XI. 28 יִבְהֶן *let a man prove*, better יִבְהֶן Ps. XI. 5 like יִבְהֶן — 2 Cor. XI. 21 אֶצִּי יָצִי *he is bold, I am bold*, wrong instead of יָצִי אֶצִּי Hiphil of יָצָא — Eph. VI. 15 מְנַעֲלֶיכֶם וְנָגְלִיכֶם *and having shod your feet*, erroneously for מְנַעֲלוֹת; the names of such organs as are double belong to the feminine nouns — 1 Tim. II. 9 מְחַלְפוֹת *with braided hair*, altered into מְחַלְפוֹת הָרֹאשׁ after Judg. XVI. 13. 19; מְחַלְפוֹת looks like a plural of מַחְלָה knife Ezr. I. 9 — 1 Pet. III. 22 וְהָרְשִׁיאוֹת *and authorities*, better וְהָרְשִׁאוֹת from

רשית with stable Dagesh, see *Brief an die Römer* (1870) pag. 94 sq. — 2 Pet. I. 4 בִּהְמָלְטָכֶם *having escaped*, misprint for בִּהְמָלְטָכֶם — Apoc. XIV. 15 מַגְלָה *thy sickle* from מַגֵּל like מַקְלִי from מַקֵּל. In spite of that, though uncertain, I have afterwards written מַגְלָה.

The name of Tiberias John VI. 1. 23. XXI. 1 is written טִיבֵּרְיָה (טִיבֵּרְיָה), because טִיבֵּרְיָה is the Babylonian form, טִיבֵּרְיָה the Palestinian; the final letter is sometimes ט sometimes ת, but more often ה (see Levy's Dictionaries) — The name of the town Ἐφραῖμ John XI. 54 could be transcribed עֶפְרַיִם like *Menachoth* 83^b. 85^a, but עֶפְרַיִם according to 2 Chron. XIII. 19 seemed better as less exposed to misunderstanding — In place of אֶפְרַיִם ἐπίτροποι Gal. IV. 2 I have written in the second and later editions אֶפְרַיִם, the one form is as unobjectionable as the other, both are used in the talmudic language — I have left unaltered עֶרְבּוֹן ἄρραβῶνα 2 Cor. I. 22 and in other passages; the form is the same as הֶרְאוֹן Constr. הֶרְאוֹן, הֶרְאוֹן Constr. הֶרְאוֹן — The plural מַחֲלָקוֹת ὁμοματὰ 1 Cor. I. 10 did not need correction; מַחֲלָקוֹת signifies classes and מַחֲלָקוֹת (from the same singular מַחֲלָקָה) signifies litigations (schisms), see Tosefta (ed. Zuckermann) pag. 321 lin. 1.

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I was not surprised, when my sharp-sighted critic in Oxford after the perusal of the first edition imposed upon a translator higher obligations than he found there fulfilled. ..Hebrew as we have it in O. T. — thus he wrote me — being in certain points a more limited language than Greek, and only able sometimes to express with difficulty what Greek can do with ease and lightness, does it not seem to you, that to translate a phrase word for word results at times in a sentence, which sounds slightly heavy and unnatural? In a piece of historical narrative, or a speech, it seems to me that in such cases we should endeavour to translate the phrase as a whole, to frame a sentence idiomatically, which, though it may not in every detail correspond to the Greek, shall still, taken altogether, express accurately the whole idea which the writer intends to convey. To translate S. Luke into Hebrew does not appear to me to be quite the same thing as to translate him into English or German; it is more like making an idiomatic translation of a piece of Plato or Thucydides. I notice you have allowed yourself the practice sometimes: might it be a little extended? I should of course not suggest it in the case of any technical or dogmatic term, where verbal exactness is evidently of primary consequence. But would it not also often secure as a collateral advantage — not unimportant, even in the Acts — a style more resembling that of O. T., in being at once more compressed and more antique? Briefly, my friend demands more liberty from the letter, more compliance towards the genius of Hebrew. I acknowledge the right of this *plus ultra*, but appeal at once to the *ultra posse nemo*

obligatur. Two instances may show what I mean. The sentence Matth. X. 10 *the workman is worthy of his food* is translated שִׂיָּה הַמַּעֲלֵל הֵי מִחֲיָתוֹ. Thereto my reviser remarked: „I do not criticize the exactness of the rendering, but would only ask whether for such a „*spruchartiger Satz*” some equivalent more in the pointed style of the old מַשַּׁל might not be found without the use of such a word as שִׂיָּה of the book of Esther? The stress appears to lie in the general principle of human conduct appealed to by our Lord, rather than in the special word ἄξιός.“ Indeed that שִׂיָּה as not classical displeases me, but I do not know how to avoid it, for לֵכָל-מַעֲלֵל יֵשׁ מִחֲיָתוֹ would signify that each labourer receives his food, but not that he is worthy to receive it. Similarly the rendering of the synoptic *therefore ye shall receive the greater condemnation* (Matth. XXIII. 14. Mark. XII. 40. Luk. XX. 47) by לֵכָן מִשְׁפָּט עַל-יְהִיָּה הַקָּדוֹשׁ does not satisfy me, and revising the text of the fourth edition I have pondered, whether that rendering might be improved in any way, yet having exhausted all possibilities I saw myself thrown back upon the translation hitherto given. If I had the choice between a classical, but too free version, and a less classical, but more faithful one, I would give the preference to the latter, because it is much more important, to preserve the originality of the divine word than to level it in favour of a more genuine Hebrew shape. The spirit of the N. T. has created for itself its own peculiar form of thinking and speaking, and the N. T. writers, especially St. Paul and St. John, have their own style. I was anxious not to withhold from the Jewish readers the impression of these peculiarities, even where the form is stiff, monotonous and unpleasing, for in the Holy scripture as the earthly vessel of heavenly thoughts and directions all is as much human as divine. We are not permitted to make the human form of the N. T. more beautiful than it is. I know, in this point my friend agrees with me. And I willingly grant him that I may have sacrificed regularity or elegance to fidelity in several places where both could be united. I am far from presuming that I have realized the ideal. A true and satisfactory version of the N. T. is a thing of the

future, and only will be produced, when the new Thora of the Gospel has been received into its heart of hearts by the regenerated remnant of Israel.

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A friend of mine does not cease to entreat me to translate the New Testament into the Aramaic idiom which was spoken in Palestine in the days of Christ and his apostles, that is, into the language of the Palestinian Talmud and the Palestinian Targums. But his desire rests on an illusion. The Hebrew remained even after the exile the language of Jewish literature. The Ecclesiasticus of Jesus Sirach was written in Hebrew, as its fragments in the Talmud show. The original of the first book of Maccabees and of the so called Psalter of Solomon was Hebrew. The inscriptions on coins, the epitaphs, the liturgic prayers were Hebrew. The form of the laws was Hebrew, as appears from their codification in the Mishna. Also the book, in which, as Papias says, Matthew had collected the sermons of the Lord, was written *ἑβραϊδὶ διαλέκτῳ*. It is true, that in that time *ἑβραϊστί* and *χαλδαϊστί* were not accurately distinguished. Nevertheless it is quite unlikely that Matthew wrote in Aramaic; for the Aramaic dialect of Palestine — which in the Talmud is called *אראמי*, and there and in the Targums can be better learned than from the so called *Evangeliarium Hierosolymitanum* and the fragments of a Palestinian version of Psalms, published by J. P. N. Land (Lugduni Bat. 1875) — was the language of daily life, the vulgar language, in which the people and also the learned were wont to converse and to hold controversies, but *ἡ ἑβραϊκὴ διάλεκτος*, in which St. Paul was accosted by the exalted Saviour Act. XXVI. 14 and in which he himself addressed the people of Jerusalem Act. XXI. 40. XXII. 2. was the holy language, the language of the temple worship, of synagogical and domestic prayer, of all formulas of benediction, of the traditional law; further the parables, the animal fables, the lamentations for the dead in the Talmuds and Midrashim are

mostly Hebrew; the holy language continued to be the language of the higher form of speech, even the popular proverbs were only partly Aramaic. Josephus, stating in the Preface of his work on the Jewish war, that his narrative was originally drawn up for his compatriots of inner Asia in the common mother-tongue, certainly means the Hebrew, not the Aramaic language. Knowledge of Hebrew was then as now universal among the educated of the nation. Aramaic, on the contrary, was understood only by a small part of the Diaspora. Even now knowledge of Hebrew is much the more general, whereas acquaintance with the idiom of the so called Talmud Jerushalmi is a prerogative of very few Jewish scholars. Therefore it would be a useless attempt to translate the New Testament into the Palestinian Sursi. The Shemitic woof of the New Testament Hellenism is Hebrew, not Aramaic. Our Lord and his apostles thought and spoke for the most part in Hebrew. And the New Testament, as the new Thora, the completive half of God's revelation, must be translated into Hebrew; if we intend to make it a reading book for the Jews of all countries and a constituent part of the worship of the future Israel, who shall be saved after the entering in of the fulness of the Gentiles. The translation into Aramaic would be an artificial work, not without relative advantage — for it would exhibit in the New Testament language some features of the vernacular dialect of Palestine — but without practical aim. A proof of its restricted utility is the little help, which the Peschito affords to the Hebrew translator.¹

The project of a version of the N. T. in the Targumic idiom is in some degree favoured by John I. 1. Prof. Driver remarks regarding my translation of this overture to the fourth Gospel: „The rendering of λόγος has doubtless been well weighed. I wish that it were possible to employ the מִימְרָא דִּי in some way or other. Would not that term have the advantage of suggesting to the

1) I mean help in finding the intended or equivalent shemitic phrases; for as regards the Palestinian form of proper names, the Aramaic versions of the New Testament are entirely useless: they transcribe slavishly the Greek forms.

Jewish reader associations analogous to, if not identical with, those suggested by λόγος to the Greek? מִימְרָא, unlike דְּבַר (if I mistake not), but like λόγος, would be a significant word, having a previous history to which to attach itself and which gives it its meaning. “Nevertheless after careful deliberation I have rendered λόγος by דְּבַר, because the Word not only as mediator of the world’s creation and conservation is called דְּבַר Ps. XXXIII. 6. CXLVII. 18. but also as mediator of salvation Ps. CVII. 20. Is. LV. 10 sq. For some time I thought of הַמְצִיָּה as an equivalent of מְצִיָּה, but I rejected it, because the Hebrew of the Mishna and its age knows מֵאֲמַר only as denoting the word of command, by which the world arose e. g. *Aboth* V. 1. Even הַדְּבַר I did not like, for it is a post-biblical word, and yet it was of great importance to obviate the opinion, that the Logos was an invention of Stoic and Alexandrian philosophy, and not, as it is really the case, rooting and already germinant in the O. T. Certainly the Logos, more and more acknowledged as a divine hypostasis, which partakes of God’s personality, is ordinarily called דְּבַר e. g. in the Midrash to Cant. II. 13^a: מִשָּׁה עַם מְדַבֵּר הַדְּבַר the Word spoke with Moses. And in the Palestinian Targum the word as revealer of God and as God himself in his revelation bears besides the name מִימְרָא also the name הַדְּבַרָא or הַמְצִיָּה (see Levy’s Targumic Dictionary). But even these synonymous terms lead to דְּבַר as the word really corresponding, especially in regard to such passages as 1 John I. 1 where only דְּבַר הַחַיִּים, neither מֵאֲמַר nor דְּבַר is suitable.

Finally I cannot forbear to mention a New Testament term by which Jewish readers are offended, as I have heard from many sides. It is known that our Lord is wont to confirm his sentences by opening them with ἀμὴν, in the Gospel of St. Matthew thirty times with ἀμὴν λέγω, in the Gospel of St. John twenty five times with ἀμὴν ἀμὴν λέγω ὑμῖν. I have translated it in the Synoptics by אָמֵן אָמֵן אֱמִר אֲנִי and in St. John by אָמֵן אֱמִר לָכֵם. How many times Jewish friends have exclaimed: ‘That is not Hebrew’, and insisted that instead of אָמֵן ought to be said אָמְנָה or אָמְנָם. This אָמֵן at the head of the sentence is indeed

entirely foreign as much to the biblical as to the postbiblical style and has not its like in the whole Jewish literature. However it would be inconsiderate and arbitrary to remove this anomaly in favour of stylistic regularity and elegance. For if every great man has his own style, how much more the greatest of all! His manner of speaking contains much hitherto unheard of, for instance that he calls himself the Son of Man, which is infinitely different from *הוויא גברא*¹, by which in the vernacular language of that time the speaker designated himself. This *אמן* also was a new and peculiar expression in the mouth of our Lord. Speaking the dialect of the people he began his solemn speeches with *אמן אַמִּינָא*, *אמן אַמִּי אַמִּי אַמִּי*, in Hebrew *אָמֵן אֱלֹהֵינוּ אָמֵן אֱלֹהֵינוּ אָמֵן*, because this order of the words obliterates the significant alliteration, which St. John intends to imitate by doubling the *אמן*.² I am persuaded, that the name *ὁ Ἀμὴν*, which is given to Christ Revel. III. 14 alludes to the oft repeated *אָמֵן* of the incomparable master.

Charles Dickens wrote to his son, as he was about to undertake a journey: „I have put a New Testament among your books, because it is the best book, which the world has known and will ever know“.³ In truth, it is the best in every respect. What a fullness and depth of contents this small volume encloses, its like is not to be found among the literatures of mankind. And every dispassionate inquirer must allow, that Jesus Christ, who is the centre of this book, has created a new era of human history. The root of Jesse has become the root of a new world. Even those, who deny His Messiahship, are not without a share in some fruits of his redemption. But it shall come to pass in the last days, that

1) In Sursi the speaker says *הוויא אחרא (הוויא אחרא)* not only of himself, but also of the person addressed; consequently this phrase is of no use to explain the self-denomination of our Lord by *ὁ υἱὸς τοῦ ἀνθρώπου* Matth. VIII. 20 etc.

2) See No IX of my Talmudic Studies in *Lutherische Zeitschrift* 1856 p 422—424 and No II of my „Traces of the vernacular tongue in the Gospels“ in *The Hebrew Student* (Chicago), Dec. 1882 p. 104—105.

3) Translated back from the German.

they shall acknowledge Him whom they have so long despised. Israel will then become confessor and interpreter and apostle of the New Testament, and the new Thora, which is gone forth out of Zion, will then be gloriously transfigured into the holy tongue. Jacob shall then take root, Israel shall blossom and bud and fill the face of the world with fruit. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead! — O house of Jacob, come ye and let us walk in the light of the Lord and his Christ! Their light is one, light of the only One, the heavenly source of life, as Christ has said: This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

APPENDIX.

A list of essays and notices of F. D., more or less closely connected with the translation work.

A. **Talmudische Studien** in the **Lutherische Zeitschrift**, edited by Rudelbach and Guericke, from 1863 by Guericke and Delitzsch, Leipzig, Dörffling & Franke.

- I. Das Hohelied verunreinigt die Hände (contribution to the history of the O. T. Canon) 1854 pag. 280—283.
- II. Die Discussion der Amtsfrage in Mischna und Gemara *ibid.* pag. 446—449.
- III. Nikodemos *ibid.* pag. 643—647.
- IV. Der Passaritus des zweiten Tempels 1855 p. 257—268.
- V. Ein talmudisches Seitenstück des Weihnachtsevangeliums *ibid.* pag. 401—404.
- VI. Der Hosiannaruf *ibid.* pag. 653—656.
- VII. Erwähnt der Talmud Ebioniten und Nazaräer? *ibid.* pag. 75—79.
- VIII. Sichem und Sychar *ibid.* pag. 240—244.
- IX. AMHN AMHN 1856 pag. 422—424.
- X. Bethesda 1856 pag. 622—624.
- XI. Das Deuteronomium 1860 pag. 220—222.
- XII. Die zwiefache Genealogie des Messias *ibid.* pag. 460—465.

XIII. Rechtfertigung von Hebr. VII, 27 *ibid.* pag. 593—596.

XIV. Rechtfertigung von Hebr. VII, 5 1863 pag. 16—22.

XV (sic) Die im N. T. bezeugte Unreinheit heidnischer Häuser nach jüdischem Begriff 1874 pag. 1—4.

XVI (sic) Der Jesus-Name 1876 pag. 209—214.

XVII (sic) Der Ezra der Ueberlieferung und der Ezra der neuesten Pentateuchkritik 1877 pag. 445—450.

Not numbered: Die Schriftlehre von den drei Himmeln (and the Jewish doctrine on seven heavens with respect to 2 Cor. XII. 1—4) 1873 pag. 609—613.

Not continued: Beiträge zur hebr. Grammatik (concerning the orthography of the Hebrew N. T.). I. Die Dagessirung der Tenues 1878 pag. 585—590.

B. *Horæ Hebraicae et Talmudicae.* Ergänzungen zu Lightfoot und Schoettgen in the same Quarterly Lutheran Journal.

I. Matthäus 1876 pag. 401—406.

II. Marcus *ibid.* pag. 406—409.

III. Lucas *ibid.* pag. 593—602.

IV. Johannes *ibid.* pag. 602—606.

V. Apostelgeschichte 1877 pag. 1—11.

VI. Brief an die Römer *ibid.* p. 11—17.

VII. Erster Brief an die Corinthier *ibid.* pag. 209—215.

VIII. Zweiter Brief an die Corinthier *ibid.* pag. 450—454.

IX. Brief an die Galater *ibid.* pag. 599—607.

X (sic) Brief an die Epheser 1878 p. 1—9 (with a supplement on Παῖσις and with other additions on the Gospels).

XI (sic) Brief an die Philipper *ibid.* pag. 209—215.

XII (sic) Brief an die Colosser *ibid.* pag. 401—410.

With the year 1878 the Journal ceased to appear. Present price of a whole volume 3 Mark, of a single number 1 Mark.

C. Notices in „**Saat auf Hoffnung**“, the Quarterly Journal of the Lutheran Central Society for preaching the Gospel to the Jews.

Eine neue hebräische Uebersetzung des Neuen Testaments. Aufruf. 1864, 3 pag. 59—62.

Das Uebersetzungswerk. 1865, 1 pag. 61 f.

Ueber die palästinische Volkssprache welche Jesus und seine Jünger geredet haben. 1874 pag. 195—210. With an appendix on the camel and the needle's eye and on Dalmanutha pag. 210—215.

Ueber Matth. XV, 3—6 mit Bezug auf die Mischna 1875 pag. 37—40.

Ezechiel Räkibi, der hebräische Uebersetzer des N. T. in Kotschin 1876 pag. 186—190.¹

Der Stand des neutestamentlichen Uebersetzungswerkes am 8. Juni 1876. 1877 pag. 80—89.

Der Stand desselben am 24. Mai 1877. *ibid.* pag. 242—245.

Ueber die 1. Ausgabe und Vorbereitung einer zweiten (11. Juni 1878) 1878 pag. 222—231.

Ankündigung der 2. den Text der Elzeviriana vom J. 1624 zu Grunde legenden Ausgabe mit Erklärung ihrer textkritischen Zeichen 1879 pag. 55—57.

Ankündigung der 3. Ausgabe in etwas grösserem Format 1880 pag. 62.

Nachruf an den sel. Director George Palmer Davies 1881 pag. 201 f.

Ueber die elektrotypirte 4. Ausgabe 1882 pag. 208.

1) This Hebrew translation is one of the Buchanan MSS. of the University Library, Cambridge. The Ms. has in front the notice: „This MS. was found in one of the Synagogues of the Black Jews of Cochin in India by the Rev. Claudius Buchanan in the year 1806“.

Thirteen years ago as a first specimen of the translation was published:

אגרת
פולוס השליח אל הרומיים

Paulus des Apostels

Brief an die Römer

aus dem

Griechischen Urtext auf Grund des Sinai-Codex in das
Hebräische übersetzt und aus Talmud und Midrasch

erläutert

von

Franz Delitzsch.

[Mit einem Rückblick auf die Uebersetzungsgeschichte vom ersten
bis ins neunzehnte Jahrhundert.]

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